ROLE OF ISLAMIC VALUD IN
SHAPING THE BUILT ENVIRONMENT
OF MUSLIM CITIES

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ABSTRACT

This paper attempts to identify and record the religious nonns that goveted and continue to govern and continue to govem the development of spatial form in Muslim cities A discussion pertaining to the underlying principles of Islamic jurisprudence (usul al – figh) and the objectives of Islamed law (maqasid al – sharia) is followed by an in depth investigation of the basic Islamic value systems catening to the social and ethical practical goveming the relation between the indicedual and the community and the economec and adminstratice systents   the [a[er then examines and analyses the impactt of these Islamic values on shaping the built environment of Muslim cities concluding wit an overview of where the city stands in terms of its evaluation.

Key words: Islamic values, Muslim cities, community, governing and administrative systems

1- Introduction

The im[act of religion on the landscape has been witnessed and documented since the inception of earth Sacred groobes ; sared structures; temples tombs; animal and plant domestications of religious calendars are but a fewrepresentations of religious man's transformation of the landscape The assimilation of temples to cosmic mountains and their function as links between earth seen "1 The ziggurats of Summer were literally cosmic mountains; the seven stories represented the seven planetary heavens; by ascending them priests reached the summit of the universe

On the other hand and for centuries social life in Muslim societies owed most of its customs to the predominant Islamic religion difining the relation between the individual and the community Interms of building shared values religious consensus and social interdependence , among members of a community were strong enough to co-ordinate individual decisions in a natural and flexible way thus bringing into existence an organic and articulated whole out of a sum of individual acts of buildings Urban forms emerged as a result of certain principles pertaining to the religious and

for proper communal behavior was reflected in the development of building regulations and property rights and in the development of urban form the cosmology of which reflected the overriding Islamic value system .

Yet in the past few decades a strong criticism and dissatisfaction has been expressed toward many recently built environments in the Muslim world the failure of which is attributed to their inability to satisfy the physiological soctiological and psychological needs values and expectations fo their users The images associated with these recent progressive developments tend to exhibit strong anti – social tendencies and have creates false ideas of forms alien to the scial – cultural needs of Muslim societies But as culture finds expression in social structure customs and religion which in turn are reflected in the built environment a knowledge of Islamic principles and value dystem is primary to understanding how the inhabitants of Muslim cities have solved and may continue to solve their problems and how solutions in terms of spatial organization and layout were and still are suited to their parteculat living aspirations

2. Setting : The Islamic Legal System " Sharia "

Islam is the religion of Divine Unity (Tawhid Islam is an extremely powerful social force which interacts with local regional geographic and ethnic.
Imperatives and tradition to share the character and identity of a community and thus has developed through the integration of different aspects of cultures into a coherent whole It is since then that social life in Muslim cities owe their rational and intricate richness to the predominant Islamic religion defining the relation, between the individual and the community Universal principles found in both the Holy Quern and in the traditions of the prophet Mohammed peace be upon him (Hadith) promote a code of conduct and a notion of privacy security and divine unity
The Islamic legal system (Sharia) differs from the Western system of law since it Implies a social order and a code of conduct encompassing all aspects of daily life The sharia regulates man's relationship not only with his neighbours and with the state which is the limit of most legal systems, but also with his God and his own conscience .
The Sharia is also concerned as much with ethical standards as with legal rules indicationg not only what man is entitled or bound to do in law but also what he ought in conscience to do or refrain from doing It is not merely a

system of law but a comprehensive code of behaviour that embraces both the private and public activities.

The Sharia was thus defined by Ibn AI- Kayam as " a systim based on the welfare of the individual in the community boht in his every day life and in anricipation of the life thereafter " 4

The science of ascertaining the precise terms of the Sharia known as " fiqh " is based upon two fundamental principles constituting the foundation of Islamic Jurisprudence (usul al – fiqh): (see also references 5 and 6)
- The Holy Quran constituting the fundamental source of Islamic teaching
- The Sunna comprising the tradition of the prophet Muhammed as recorded in compilation known as hadith includin his sayings actions ans epprovals
- These however are supplemented by ljtihad or investigation a counterpart of Irma (consensus) ljtihad Implies " the use of human reason in the elaboration of the law ". 6 Literally it means " to exert effort " to strive to discover the true application of the Qhran and Sunna to a particular situation Qiyas or reasoning by analogy is a particular form of Ijtihad which may be defined as the method by which the principles established by the Quran and Sunna are to be applied to the solution of problems not expressly regulated therein .

In addition the Islamic legal system is " value centred; laws exist to realize certain value goals " these constitute the ultimate objectives of Islamic law (Maqasid AI – Sharia), the goals of which are to provede for and maintain the welfare of the individual in the community by satisfying his basic needs – physiological sociological and psychological according to their level of spiritual and intrinsic value – bothe in thlife herin and the life thereafter .

There are five basic values to be attained and maintained by any Islamic verdict   these are the preservation of religion soul , mind , sibling and wealth   these basic values are classified , in light of their spiritual and intrinsic value , into three distinct levels of preference .8

1. Absoute Necessities (al – Daruriyat)

These include the vital and basic minimum level of arrainment and maintenace of the five basic values without which both the individual and the community would cease to exist .

2. Needs (al – Hagiyat)

Needs include those substances required to alleviate hardship for arraining and maintainig the above five basic values . Among them are allowances for breakingfast; combining prayers and divorce .

3. Improvements (al – Tahsiniyat)

Improvements include those needs and aspects required for the highest level If attainment and maintenance of the five basic values.

These however , are supplemented by other " complementary requirements "

(mukamilat al – Masaleh)their purpose being to facititate the provision and maintenance of the first the hierarchical value of these needs determines their priorities For example, an absolute necessity would have a higher priority over an improvement

In view of the above , identifying the intricate yet ordered artiutaltion of needs , a confined list of universal principles derived from the foundations of Islamic Jurisprudence (usul al – fiqh)to satisfy the goals and objectives of Islamic law (mawasid al – Sharia) ahs been compiled by the scholars . these rules are identified below .

Universal Principles Of Islamic Law

1. The alleviation of harm and injury 2. The welfare of the community takes precedence over that of the individual
3. The commitment of the lesser of the two evils
4. The repelling of evil takes precedence over the acquisition of benefits
5. Absolute necessities allow for the provision of the prohibited
6. The appreciation of absolute necessities takes precedence
7. hardships render the need to facilitate
8. The alleviation of embarrassment
9. The prohibition of actions causing harm and hardship to one self

These universal principles constitute the underlying precept guide and substance of all Islamic vlaues; societal practices; and economic and administrative systems .

3. Islamic value Sstems

The substance of the Sharia law is broadly divided into those hat an individual owes to Almighty god (Allah) and ghose that he owes to his fellow men.[6] The following Islamic vlaues were seen to constitute the prime guide to behaviour and conduct governing the relation between the individual and the community   these were classified under the major beadings of " social and ethical practices " and " economic and administrative systems.

3.1 Social and Ethical practices
Certain cultural and Islamic values find their expression both in the behaviour of the individual and the Cmmunity the discussion herein will be limited to identifying societal values of accepted behaviour .

1. Harm v: 6,17,18,19;s 34,35
Universal principles found in the Hadith and the Quran prohibit actions resulting in injury or barm to others in society This is attributed to the principle of alleviating barm and injury . The essence being " one should exercise full rights in what is rightfully his providing tht decision / action will not generate barm to others likewise others should exercise their full rights   in what is rightfully theirs providing their dexision /action will barm others

2. Community (umma)s :55.61.62

A fundamental concept in understanding Islamix tradition is the notion of community " umma " which based on faith rather than kinship was reponsible for creation and sustaining the traditional Muslim city .11 The idea of community is expressed in almost all facets of life . The concept of collective practice in Islam is an attribute of the communal process Many devotional rituals have a collective essence and value The idea of community caters   to both the right of the individual in society and the responsibility of the community toward the individual . Devotion and dedication to the well – being of community instead of the individual is fundamental in Islam , and a by – product of the gratitude to the Almighty God .

3. Social Sloidarity (Takaful) s : 33.63.77.79

The concept of social solidarity, an essential element in Islamic code of conduct helps provide the absolute necessities for the needy. Moreover, it urges people to participate in some municipal duties for common food [13]. The individual is charged with the responsibility of community welfare and protection. A duty is imposed upon and owed by tn individual toward th community,[14] to satisfy its needs and ensure the success and betterment of the whole community _ the obligation thus imposed on the individual is to be considered both as a " collective obligation and as an individual obligagtion "[14] Social Solidarity is therefore responsible for the uniwue identity of residential quarters community cohesion and the recognition of special reghts of neighblrs toward each other particularly in policing on anothers privacy and security

4. Equity in Social Life s;26,78

Equity is predominant in Islamic law .L. Gardet has described the Muslim community as an " egalitarian theocracy " advocating full political and social equity of all members of the community and ruling with divine authority laws protect and provide individuals with the same legal and social capacity [12] The Islamic community has from the start .. acknowledged the existence of a hierarchy of spiritual qualifications in its members based not on any social or external criteria, but on the degree of a man's absorption, and adherence to his religion this corresponds to the Islamic objective of closely –knit, integrated communities based on faith rather than distinction of rank race or class

5. Consultation (Shura) s :80

It is the process of reaching decisions and agreement pertaining to all aspects of life, including the proper use of land and of behavior in space of course issues which are clearly resolved in Quran and sunna are not subject to consultation / The concept has been proclaimed by the prophet and has offered provision for different forms of open meetings (shura) held in mosques or madrassas

6-Modesty and Humitlity v: 7,10,11,17; s:

Islam preaches austerity simplicity and bumility – {10,15,16} In terms of building . Islam resents conspicuous consumption and advocates

7-Privacy v: 13,14,15,16,;s 29,30,31,32,58,67,68

Islamic law enforces a life style based on separate yet coplementary , roles of men and women in society , and goes to great lengths to safeguard privacy and female modesty . According to Islam women are to be segregated from men to whom they are not closely related to by blood or matrimony . the acute concern for privacy led to the recognition of special rights and reponsiblitities of neighbors toward each other

8- Pity (Rahma) v: 5.6..7

Islam being a religion of mercy and forgiveness a fundamental quality attributed to Almighty God and the prophet Muhammad – preaches pity and providion of comfort through brotherly love and affection pity sympathy and compassion constitute a fundamental and wholistix notion catering not only to the betterment and well being of fellow men but also to that of all living creatures . Special attention however is given to the needy , or phans handicapped , sick and ellderly ,

9-Responsibility toward nieghbours , v: 7.14.15; s:21.37.38.40.42.43.44.45.46.47

The responsibility tower the nighbour is part of Isiam's long manifestation of the primary concepts of community, social solidarity and privacy . The special relation betwenn proximate neighbours restricted each other's property usage in such a way that urban development would not infringe upon the privacy or property rights of each other .

10- Maintenace of Health Cleanliness , Beauty and Sanitation v:10 ;s: 1,2,3,9,69

our souls belong not to us but to their creator Almighty God . Man has been entrusted with the care, development and well being of his soul . But man's health as a species is dependent on his physiological , sociological

and psychological development . Maintaining our health is thusprimary to our being as Muslims . preventive measures ensuring sanitation , cleanliness and health have long been pronounced by the Prophet and proclaimed by Muslim jurists

11- Prohibition against acquiring dogs s"81,82

The prophet has prohibited acquiring dogs other than tose used as guard- dogs, sheep- dogs or for hunting.

3.2 Economic and Administrative Systems

The Islamic attitude toward economec and administrative planning is reflected in urban policy and tax system particularly with respect to ownership of land and property , and welfare of society – the following represents a few I Islamic values pertaining to the economic and administrative systems that are of a particular relevance to the contect of this paper

1. Right of Ownership s: 14,16,17,33,35

The Prophet established the rule that one acquires land through ones own effort , and to the extent of one's own labour. He encouraged lacd reclamation declaring that whoever revives dead ,land acquired title to it. In addition ," Islamic law does not condone the degree of collectivization by the state as found in socialist regimes, but it does include the right of expropriation for public needs after the payment of just compensation

Islam accepts both public and private ownership rights but establishes a balance between them . If the two rights confict , public reghts and benefits get priority . This is due to the predominant belief under Islamic law, that all land belongs to Almighty God, through the state while the individual has beneficial reghts of title

The exercise of property reghts is, howvere circumscribed by the greater needs of the community and the indiveidual is emphatically forbidden tho use his property in ways , resulting in net harm to society or the creation as a whole , according to the Islamic principles of social solidarity and abuse of rights the similar rights of others and by the public interest, and ownership ceases if the welfare of the community demands or if the need of another indivedual reaches extreme necessity

However. the rights of title may not be abused to deny access to land owned by others or to virtually invade the prvacy of other families

The exercise of right is permitted only for the achievement of the purpose for which the right was created that the exercese of a right illegal when it results in excessive harm and that the exercise of right is illegal if used to bring injury to others rather than for benefit. 7

The concept of Trust is· thus , created where the beneficiary can exploit the fruits of the property provided he does not violate the conditions laid out by the holder of the legal title Almighty God . Right of ownership in Islam is thus a " social Function

But not naa property in Islam is private , the prophetprohibited monopolixation of water by declaring it public property and by forbiding its sale except in containers , property that is by nature intended for public use such as places of worship roads, rivers wells, forests and public gardens is excluded from the scope of private ownership .

1. Right of Earller Usage s : 17,18,19,20

The concept of right of earlier usage granrts the original owner of property certain reghts based on older established facts, thus resolving disputes in cases concerning neighblurly relations , placement of windows, divesion of tenancy in common property and ownership of uncultivated land .

3. pre-emption (Shafaa s: 46,47,48,49,50,51,75,76

Pre – emption is the " right of a eighbour or partner to purchase an adjacent property or stucture where offered for sale by another neighbor or partner "10

The notion of pre- emption is derived from the principle of harm . The in tent being to protect the neighbour or partner from the potential inconvenience of a stranger becoming a jount – owner of an " indivesible property ." The prophet pronounced Implemention pre- emption primarily on idivesible items , these included party walls, open spaces , rooms and shops

4- Respect for the property of others 10 v:17;s:10,11,16.

This concept of respectiong the property of others is proclamimed in the Quran . Islamic ethecs prohibit actions leading to the devaluation of the property of others .

5 . Announcement of defects on selling property v:6,8,s:52,53,54,55

According to Islamic law defects should be announced and not hidden when a property is being sold . the principle has been proclaimed by the prohet and affirmed in the Quran .

6.Prohibition against barring excess water from others s: 12,13,14,15,70,71,72

As an extension to the laws governing the right of ownership of public property and water , the prophet prohibited banning excess water from others for the purose of drinding or irrigation .

7. Interdepence v:1,2,4,5;s : 7,8,12,13,14,15,33,39,40,42,44,45
Aconcept based on mutual dependency between neighblurs and among members of the community
The concept is repondible for governing the development of building guidelines concerning the construction of air – right structures (sabats) over streets .

8. Social Security
The concept of social decurity was edtablished durin the life of the prophet.[19]
To ensure prosperity among the Muslim societies . The concept is an ectension to both the notion of community and that of social solidrity social security strives to alleveate and remove various forms of burden to which members of the community are confronted with .
This is illustrated in Caliph Slis letter to his viceroy in Egypt.
Fear God , as regards the (protection of the) lowest class in soceity who are helpless , poor, needy miserable , and bedrdden for among them are the meek and the penniless . you are responsible to God. Because He entrusted them to your care . Give them part of the treasury and a portion of the summer tribute in evety county for the distant should receive as much as the close. You shluld give each his due and , even if they are beneath your dignity *this should not be your sxcuse . you will not be absolved if you ignore mintor

natters, just to concentrate on the substantial. Therefore, you shluld not tum your attention form them amd act hauhty towards them.
Look into the affairs of those who are so despised that they cannot reach through to you. Appoint God – earing and humble persons to take up their affairs to you. Give good attention to the helpless arphans and those of tender age who would never allow themselves to beg. This is a heavy burden on a viceroy; verily it is a heavy burden.

- This transaltion may not be wuite accurate.
The charitable institutions (waqf)that prevailed in the Muslim city are a direct manifestation of the concept of social security on the urban process

9. Obligatory and Voluntary Charity (Zakat and sadaka) v:4;s: 20,73,74

Zakat is an essential working part. of vommunal life As the only " tax " demanded of Muslims by Islamic law its amount is fixed according to the nature goods. It is administered by the public treasury (Bayt al – Mal) and is distributed to the unable and needy Muslims, to snsure the redistribution of resources and well – being of the community. Zakat is, however , different in several aspects from taxes including its avenues for distribution
Over and beyond Zakat is Sadada, a Voluntary donation which is intended to hilp satisfy the needs of the poor and assist numerous religious and public institutions. It is a supplementary source of financing social scurity and thus contributed to the welfare of the community.

10- Individeual Freedom

The freedom of speech, expression belief and eduction are fundamental in Islam [19] The prophet proclaimed the freedom of each individual and encouraged his companions to seek knowledge even it it were in the distant lands of china

In view of the above. and since these basic cultural , economic and administrative systems find their expression – as symbol of the Islamic culture in both the behaviour of the individual within the community and in the forms and structures which shelter htem the following section of this parer will attempt to identigy the impact of these alues on the development of a meaningful buitl form in the traditional Muslim city.

4. Implications of Islamic Jurisprudence Over the Built Evironment

of Traditional Muslim Citites though we are not desciping any single city in its unique quality , and have left aside the special qualitative features which make cities appealing , we shall focus on aspects of urban form which seem essential to the purpose of this paper.

4.1 Urban and Architectural Forms

The cosmology of nany of the Muslim cities has traditionally followed certain unanimous ideas reponsive to the social norms and Islamic value systems , these values because their attributes were so direct and meaningful, became the precepts of architecture, built form , and the unique architectural expression we know today .

The development of a rich vocabulary of architectural patterns such as bent entrances corridors , courtyards and split levels has enabled the traditional Islamic architecture to follow religious precept. These architectural characterisitcs had a symbolic meaning and role in the relationship between society and environment .

The Islamic city, in its sense of privacy, neutrality and religiousness , represented a supreme symbol of the equality of all Muslims in the eyes of God ".[20]

The urban structure of the city reflected the economic political , social and spiritual value systems, The fundamental characteristic of the traditional Muslim city is its closed residential quarters and the differentiated business center emphasizing the predominant role of privacy and the strict distinction from public archibes , the clear divesion between public and private fomains is apparent in the intricate grammar of the city diveding spaces into : public, semi – public, semi – private and private , ranging from the main routes in the city to the patio in the house (figs 1,2) Compartments of secluded private space quarters, composed of cellular structures, clusteres were contained within a larger unit , the city while the whole was held together by a sophisticated system of passages and streets[11] with this system it was possible to create various grades ofseclusion safeguarding the privacy within an otherwise continuous urban structure .

The quarters were ogten gated forming clearly defined entities and were connected with the principal network of city streets by a semi- public qay serving as a neutral turf between neighborhoods, the internal paths of which served only to decure access, as semi –private streets, to individual

dwellings   these streets usually terminated in jointly owned private cul-de-sacs (dead end streets) .

This spontaneous divesion of the city into small, identifiable neighborhoods / quarters constituting groups of streets and buildings provided an intimate human scale and created social neighborhoods reponsible for the overriding concern for privacy community cohesion . and the recognition of special rights and responsibilities of neighbours toward each other particularly, particularly in   policing one another's privacy and, security . " Thedevelopment of the quarter as a social . political and physical phenomenon was consummated under the Muslim domination " [21]

Quarters included communities of both rich and poor without any radical separation of economic classes . there was however an economic basis for the homogeneity of particular quarters as some were named after a market, craft or common occupation . Many of the quarters maintained a solidarity based on closely- knit and homogeneous communities retaining a unique character . the solidarity of some neighborhoods was based on religious identity or ethnicity; and was reinforced by the responsibilities of neighbours toward each other and the administrative reponsibilities which developed upon it .

The prevalence of caded revolving around building heights and their threatened's court, or the number of cases of litigation over the vbstruction of access to an individual dwelling by occupation of a common easement testify to the manner in which neighbors exercised control over athe development of their immediate vicinity ,[22]

Social solidarity was extended to include communal defense . In times of war quarters barricaded themselves behind great doors, closed off the thoroughfares to the rest of the city, and hid the mselves from attack ,"[22] Nevertheles the quarters were never isolated cells but " adjacent streets and districts within the cities ".

In addition the placement of acute concern for privacy accounted for the pacement of external doors, the architectural treatment of windows the bent entraces the limit on building hrights throughout the city and the introvert arrangement of houses overlooking a central courtyard

The symbolic significance of the external doors of houses was emphasized by restricting their location Entrances were not located oppossite one another yet were occasionally located at the head of dead end streets but not at intersection of streets and were frequenty located at the furthest point of a lot the house's corner thus providing for maximum prvacy (see Fig.3)[23] the concern for privacy was further pronounced as entrances opened onto a a vestibule daced by a blank wall - to obstruct all view of the interior (Fig[4]).

The location and height of windows overlooking neighbouring property were restricted so as not to visually infringe upon their privacy and thus inflict harm upon them .windows were also equipped with wooden lattices, (mashrabiyyas), allowing members of the household to view the exterior while remaining unobserved similarly, building heights were controlled , but no general restrictions prevailed . the hights of buildings were only restricted if whin increased would visually infringe and intrude upon the privacy of neighbouring rooftops, which were usually used for living and sleeping during the night .

The introvert organization of the Muslim dwelling is another reflection of the acute concern for privacy. The division of the house into salamlik (male quarters) and haramilk (female quarters) allowed male visitors to be segregted from the private family sanctuary , to achieve thissplit leve arrangement was empliyed accommodationg the haramlik on the upper level while sharing the same courtyard with the salamlik . but where this proved not feasible , two courts were utilized on serving the male quarters while the other the female. A passage with one or two turnings, to ensure for the provision of privacy , led to the central courtyard, which often embodied most of the missing aspects of the desert, such as water, plants, shade and a sense of enclosure the courtyard thus offered a tranquil and cool oasis that courtyard sharply with the harsh busy streets of the city and therefore was viewed as the domestic version of God's paradise on earth (Fig.5.)[241]

For the same reason, gardens prevailed within palaces and dwellings, whereas trees were planted to circumscribe mosques and the city . Furthermore the bare facades of the traditional quarters made it possible for families of different levels of income to co- habitate house by house

without discriminating the idea of modesty and humility was reflected in the simplistic design of common dwellings , private dwellings were self – effacing , and the exterior have no indication of the, importance of the building   In contrast the uslim dwelling (sakan) revealed its richness in the interior signifying the dweller appreciation for comfort and sakinah (meaning peace and tranquillity) in preference to external appreciation [21] Ostentatious facades serving to advertise the social standing of the owner were thus absent .

The location of the Jumma (Friday)mosque at the vrossing of major thoroughfares played the decisive role in stucturing the urban center of Muslim cities . the symblic role of the mosque in integration man with god, and the whole community within itself , coupled with the intrinsic values of Islam embracing religion , law, education and politics , provided the scene for involving the total population of the city . the ,osque functioned not only also as a court of justice,an education center, and a gathering place for different activities and for people to congregate hence contributing to its focal and assessible location within the city center. If howere .   more than one mosque prevailed they were built at fixed distances from each other to allow for the call for prayers. Cosequenty the city's activities developed by radiating out from the zone of the Jumma mosqe and market This movement from the center toward the limit created an order or hierarchy ranging from pure to impure as spaces and professions that were considered impure. Such as burial sites and metal works were located toward the limits, obscuring the sight of pollution .

The localization of activities, from the center, had a radio – concentric character – the economic activities being arranged in successive rings according to their importance, but also in a negative way, according to the inconvenience they brought about, or their need of space [25]

This arrangemet fostered a healthy clean, peaceful and quiet environment reflectiong the Islamic concern for the maintenance of healty and conforming to the principle station that " the repelling of evil takes precedence over the acquistion of benefit ."

Moreover and despite the fact that fresh water was supplied by aqueducts to city centers, public drinking fountains   sabils) were built in various

parts of the city, furnishing readily accessiblepotable water for the public in accord with the principle of pity, and the prohibition against the monopolization of water. Water wells were also incorporated within the courtyards of plaaces public institutions and houses . But, due to the Islamic principle requiring excess water to be accessible to others various methods of conserving water were utilized . public baths (hammams) thus became a prominent urban component of the city , allowing for the performance of the cleansing retual of ablution and offering a cocial center for relaxation and hygiene . Baths for both men and women were segregated due to the predominant concern for privacy .

In addition and in accord with the underlying principle of harm and the prime need for sanitation a system of water drainage and disposal incorporating covered canals running to cesspools prevailed the canals were watered from within and the cesspools covered daily with sand [26]The availability of water in those parts of the city where shortage of water was experienced , checked and secured the operation of sabils and tested the potable water for its hygienity the nuhtasib inspected all public baths, drainage systems. and insured the execution of the ordinance of burial within twenty – four hours death, avoiding the spread of disease and safeguarding the health of the city inhabitants . Food was also scrutinized and inspected by the muhtasib to avoid monopoly. Ensure and maintain the availability , quantity, price. and hygiene of the raw materials produce, and food stuffs. Hospitals, (martisans), were built – based on the principal of social equality- to sere both the poor and the rich, and to reduce the potential for the spread of disease.

Finally and as an attribute of maintaining health and comfort, streets were planned narrow and winding, their serpentine and twisting pattern reduced the area of exposed surface of roads to direct solar radiation while retaining the cool night air. On the other hand, the employment of courtyards along with refinements such as projected windows equipped with wooden lattice (mashrabiyya), wind scoops, fountains and running water provided for the adaptation to climate creation cool and pleasant livibg conditions conductive to the maintenance of health and comfort .

Hence, it is evident that the apparent differentiation of the Muslim city into public and private domains, into numerous residential quarters; the

narrow and winding streets; the introvert and self – effacing nature of residential buildings reflected the fundamental religious concepts of society , catering to the notions of harm, community, responsibility toward neighbours, health, right of ownership, and propertymanagement.

However, due to the specific nature of the urban process, Islmic urban principles and behavioural guidelines derived from the basic sources of Islamic Jurisprudence; and supported by the opinions expressed by muftis (fatawi) toward the solution of newly arising urban problems; were formulated to accommodate the changing role of life and conditions in society .

4.2 Islamic Urban principles

Over and the social , economical and administrative norms and value systems discussed earlier , Islamec principles derived from the main sources of Islamic jurisprudence and implemented by local judges (kadis) in Muslim societies to resolve urban conflicts among neighbors, constituted the performance criteria utilized by master masons in many Islamic cities. Urrban principles thus, portra an extension to the established laws of Islmic jurisprudence as applied to the solution of urban problems ,

The following identifies specific urban principles – which complement the socio – cultural, economical and administrative value systems illustrated above – and their appropriateness to contemporary applications .

1. Seven Cubits as the minimum width of public thoroughfares s: 4

The traditional Muslim city catered primarily to pedestrians, though occasional transport of goods on house and camel backs – public thoroughfares was authorized . The minimum width of public thoroughfares 7 cubits (each cubit is equivalent to 46-50 cms),[10] was proclaimed by the prophet and was great enough to allow two laden camels to pass the exclusion of heavy traffic from the clustered dwelling areas allowed the use of shaded space for neighborhood interaction However the intricate richness of the street pattern, incorporated a hierarchical order ranging from the relatively wide public thoroughfares to the relatively narrow dead endstreets thus rendering an efficient fabric for the how of pedestrians across the city.

Correspondingly a hierarchicla progression of streets defining the public and private domains in a contemporaty Muslim city is essential . Minimum width of streets including that of the right of way and minimun allowable vertical clearance should be based on the type and vlume of traffic .

2. Prohibition s:5,6

It is strictly prohibited to impede pedestrians on   public streets by temporary or   permanent obstructions.10 it is narrated that Usbu b Nabbtah said :

Ali and I went out together . we walked along the street and saw that shop keepers had illegally occupied the street , Chaliph Ali asked them: what is this ?" people answered : " shopkeepers have built their shops on the street " Ail said : Road and streets are not their private estate . they are for all Muslims .

A similar problem could arise in contemporay city form parking vehicles temporarily or habitually .in certain locations resulting in the obstruction of access. Policies should thud be clear in that regard .

3. Right of building higher within one's sir space v: 17; s:16,44

Restriction on building heights did not prevail in Arab – Muslim cities . The Prophet told Khalid b . al –Walid " build higher in the sky and ask God for spaciousness."[23] and the Mlidi school permitted the owner of a property to maximize its utilization for personal use .

The extension of buildings within the property`s  airspace is allowed in Islam  even  if  ig results in obstruction of air movement and sunlight from am  existing  neighbors  window.[2]  The  exclusion  of  air  and sun is considered  a  lesser  harm  than  that of prevention extension  within one`s own airspace; provided that the harm caused byexcluding air movement and sunlight is not intentional and that no other harms are caused . this concept is affirmed by Ibn al – Rami quoting from his contemporary Kadi lbn Abdul – Rafi :

That all conditions creation harm should be removed, except the obstruction of air movement and sunlight due to the increase in hight of an

adhacent wall or building However, if such an obstruction was ceated to inflict harm then it too should be removed .[28]

In a contemporary setting, codes should thus prevail allowing for macimizing the benefit of an individual's air space without inflictiong jarm onto others . In addition and contrary to the allowance stated above permitting individuals of obscuring air movement and sunlight from an existing neighbor and according to the principle that " the repelling of evil takes precedence over the acquisition of benefit " , design standards should be set to regulate and restrict. if necessary , the utilization of one's air space ensuring that viewns light and air movement are not obstructed from one's neighbours.

4.Rights of usage of external Fina belongs to the owner of the building which abuts on it

the use of the space immediately adjacent to the exterior wall of a building was proclaimed by caliph Omar b. AI – Khattab to belong to the owners or users of the building to which it abuts

the concept could be applied to parking spaces adjacent to houses Exterior finas could similarly be used to create a green strip , to be maintained by the owner for public benefit or it could be utilized as a set – back to be maintained by its owner .

5.Sources of pollution are not to be located adjacent to / or near mosques 30 v:10; s: 9,8

The principle is an attribute of the notion of health andsanitation . Hence . and according to the principle that " repelling of evil takes precedence.

Over the acquisition of benefits " codes should restrict the zoning of industries causing excessive harm by pollution even if economic losses were to be encountered .

6. Responsibility and sense of public awareness v:5,12, s: 5,6,7,8

Removal of obstacle from public right of way and planting of trees in and around the city _ a primary attribute of this principle[30] the concept however, could be expanded to include media should also be involved in a co- ordinated effort for educating the pubic ..

7. Cleanliness of externat and internal Finas v: 10;s: 1,2,3,9

This principle was self regulation be inspiring guilt and shame in the person who did not practice it. [30] Preventive measures to ensure health and sanitation included keeping wells, rivers and lakes clean; and porhibited disposing of unclean substance and water onto streets. correspondingly, and as a by – product of public awareness necessary measures and rules must be environments A good incentive would be for the people to share these expenses.

8. Preservation of open and public lands by the State s :14
This principle was dectared in Article 5 of the code of Land of the Ottoman Empire. the article state
If there is unoccupied land among the houses or inhabited places it can never be kept as it is for the public benefit, and no one may own it as private property ...

Likewise, the contemporary Muslim city must preserve open public land and green areas in and around the city forpublic benefit. Measures should be taken to retrict all individuals form occupying limited public open spaces such as riversides, sea coasts and the like. If however " there is no public need for such spaces a hypothetical public need must be thought up for the benefit of the community. " Communal projects where ownership is not entrusted to a single individual but a group of people or a community should thus be encouraged.

9. The provision of sport facilities
Islm places great value on the maintenance of Islam plces great value on the maintenance of health and on the well being of the individual
The prophet incouraged the education of three kinds of sports : running, swimming and archery. Competitions were arranged by the prophet in Medina and sport dields were established in and around the city.

Hence, Muslim cities, should provide for such facilities permitting intellectual and physiological and outdoor should thus prevail and should cater to both men and women, while ensuring strict segregation and privacy,

10.Planting trees and the provide of gardens

Islm prohibits trespassing upon green fields and encourages the plantiong and maintenance of trees in and around the city. This is documented in the prophet's treaty with the people of Taif " to protect trees around the Taif and not to hunt any wild animals Whoever does not obey these orders sought to be punished by beating and confiscation of his clothes"[12]

In addition gardens have a spiritual significance as the domestic version for heavenly paradise. The farden is constantly cited in the Quran as a symbol for paradise , with shade and water as its ideal elements . Also frequently mentioned are the abucdant fruit trees and the rich pavilions . Thuswithin this concept of paradise is a clear indication as to what the garden shouldcontain: fruit trees, water and rich pavilions intended as places for pleasure and cool enjoyment .[24]

Parks and gardens should thus , be incordorated in the process of planning and design . Cities, districts , neighborhoods , clusters of houese and individual dwellings should all provide for the tranquillity and comfort found in the Quranic conception of paradisiacal enclosure . Each should be a retreat from the hostility of the surroundings representing an earthly approximation of the Quranic description of paradese. " maximizing beauty for all the sense: fragrant smells . sublime vews sounds of running water birds and rusling foliage, delicious fruits . refreshing shade : and water cooled breezes- the greatest [ossible intensification of lushness and abundance .[17]

11. Aniconism as a governing principle of art s:24,27

Islams prohibition of figurization and representation of living ceatures is the most important principle governing the visual arts. Pepresentation of living beings is prohibited and is secured by Hadith . This attitude toward images led to a tendency and passion for abstraction limiting the primary mediume of aesthetic expression to : calligraphy, geometrical patterns and floral motifs 3.1 Considering the above a passion for symmetry developed arts – wood work (arabesque). Glass ceranics , metal works and textiles and in the layout and design of some plans and ceilings of buildings .

5. Conclusion

Current architectural and planning strategies in many Muslim societies are irrelevant and unadaptable to the needs and values of the culture, and socio – economic identily of the Muslim society planning codes and conventions are being influenced by if not adopted from western principles , ignoring the needs and values of the vulture and socio – economic identily of the Muslim society planning codes and conventions are being influenced by if not adopted from , Western principles ignoring the needs and   resourcesof the predominant Islamic culture. Yet and in view of the above , it is apparent that the traditional concepts of planning hold an   number of advantages Contemporary   cities and buildings, eliminationg the imitation of Western designers Business districts in the Western world are now being redesigned to accommodate pedestrian malls that are highly reminiscent of the markets (souk) of medieval Muslim   cities   In addition elusters of collective housing were recommended to allow for the ceation of semi- public spaces in the court – like parks the cul – de – sac like the darb in Arab Muslim cities . is being utilized as a transit lane to provide both public and private civic needs

The Muslim dity is , in this sense , an excellint source of inspiration for urban centers of the future. With modern aims in mind, it is posssible to vreate contemporary functionally efficient cities , based on Islamic values and principles , that hold a promise of being as beautiful as were the great Muslim cities of the past   Furthermore , and to lead to prosperity in the present life and thereafter, planning and design must conform to the Islamic values identified in the ways of Almighty God (Allah) – the revelations (ayat) of which are found in the Quran ; and to the sunna of the Prohget; and should never violate the ultimate objectives of Islamic divene law) maqasid al –sharia)

To conclude , we hope that studies such as this may arouse interest in others in preparing an inventory of Islamic city – scapes, pertaining to the social,religious and geographical organizations followed by development of design guide – lines for implementation . thus fostering contemporary works   promoting an architecture of explicit of explicit and spiritual character responsive to the religious and social systems .